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ERUNT · ET · IPSE · DEUS · CUM · EIS · ERIT · EORUM · DEUS · Apoc. XXI · iii ·

VOL. XXXI MICHAELMAS 1960 NO. 4

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

Published Quarterly by the
AMERICAN CONGREGATION OF THE
SOCIETY OF SAINT JOHN THE EVANGELIST
980 Memorial Drive, Cambridge 38, Mass.

The Society of Saint John the Evangelist is a Religious Community of Mission Priests and Brothers, serving the world-wide Anglican Communion in the United States, Canada, England, India, South Africa, Japan and the Bahamas.

ANNUAL SUBSCRIPTIONS. Post free, $1. Single copies, 25 cents. Subscriptions should be sent to the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts. Checks should be made payable to the Secretary of Publications. No charge for foreign postage.

EXCHANGE PUBLICATIONS and books for review should be sent to the Reverend Father Editor, S.S.J.E., 980 Memorial Drive, Cambridge 38, Massachusetts.

ADVERTISING RATES may be obtained by applying to the Editor.

Second-Class Postage Paid at Boston, Mass.

THE HOUSES OF THE SOCIETY OF ST. JOHN THE EVANGELIST

THE ENGLISH CONGREGATION

Oxford. The Mission House, Marston Street, Oxford, England.

London. St. Edward's House, 22 Great College Street, S.W. 1, London, England.

Indian Province. St. John's Mission House, Panch Howd, Poona (City) 2, India.

South African Province. The Mission House, 126 Chapel Street, Cape Town, South Africa.
P.O. St. Cuthbert's, Tsolo, C.P., South Africa.

THE AMERICAN CONGREGATION

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St. John's Mission House, 33 Bowdoin Street, Boston, Mass., U.S.A.

Nippon Province. St. Michael's Monastery (Oyama Shudoin), Oyama, Tochigi Ken, Japan.

St. John's House, SSJE, 331 Kayama, Kurume Machi Kitatama Gun, Tokyo, Japan.

THE CANADIAN CONGREGATION

The Mission House, Bracebridge, Ontario, Canada.

COWLEY

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Front row — Fr. Palmer, Fr. Wessinger, Fr. Gross, Fr. Williams, Fr. Smith, Fr. Johnson, Fr. McDonald.

TIT FOR TAT OR JUST FOR FUN

By Fr. Palmer, S.S.J.E.

HARDLY any tract rack in a Roman Catholic Church in this country but carries one or more pamphlets denying the validity of Anglican Orders. Their argument is of course largely based on the condemnation of Anglican Orders by the papal bull "Apostolicae Curae" in 1896. Our orders are said to be null and void for lack of a true succession, for lack of a valid form of words in the services used to confer orders, and for lack of intention to make true Bishops, Priests, and Deacons, such as the Roman Church makes. The arguments of the Bull have been answered many times by Anglican scholars beginning with the Archbishops of Canterbury and York in 1897 in their Responsio addressed to "the whole body of Bishops of the Catholic Church". It is not my purpose to repeat our arguments in reply to the Condemnation of our Orders, but to point out that, judged by the same standards by which our Orders were judged, Roman Orders are either invalid or of very doubtful validity. Our Orders for the most part stem from Archbishop Parker the first Archbishop of Canterbury under Elizabeth I. I say "for the most part" because of Anglican principles all the Bishops who take part in a consecration are co-consecrators and not merely witnesses. The Bishops of the Church of Ireland have their own succession from Archbishop Curwen of Dublin who was consecrated in the reign of Mary. Due to translations of Irish Bishops to England this succession entered into ours through co-consecrators. Since then two or three other ancient successions have entered in the same way. But Rome seems to teach that only the Chief Consecrator actually consecrates. This seems a very dangerous notion. What happens if the chief consecrator is not himself validly consecrated? His baptism, his confirmation, his ordinations, even his own consecration may through negligence or ignorance have provided a flaw. Anglicans have always held with the early Church that there must never be a consecration except with three Bishops at the least joining in the laying on of hands. If there is a flaw in the orders of one or even two the succession is still unbroken. According to Roman teaching a minister of a sacrament must intend to perform the rite. The assistant Bishops at a Roman Catholic consecration do not intend to convey the grace of holy Orders. There-

fore according to Roman theory they cannot convey it. Only the chief consecrator conveys it. How shakey is such a system. Fr. Puller told me of a case related to him by his friend the Roman Catholic Abbé Portal. A French priest was consecrated a Bishop. He went to visit his old home. His old nurse said to him, "Just to think that the little baby I baptized is now a Bishop." In those days the midwife usually baptized the child at birth. "How did you do it?" asked the Bishop. "As I have done dozens, I sprinkled water on you in the Name of the Father and of the Son and of the Holy Ghost, and of the Virgin Mary". The Bishop began to have doubts of the validity of such a Baptism in the Name of a quaternity which does not exist. It was finally decided that he had better be rebaptized, confirmed, and go through the various orders again and be consecrated. Suppose such a flaw had not been discovered. Suppose he had himself become chief consecrator or other Bishops. There is no case known of an Anglican Bishop being consecrated by fewer than three Bishops and all are considered to be consecrators and so intend to consecrate. Indeed when Archbishop Parker was consecrated the four Bishops who took part all said the words of consecration together although the Ordinal only requires the chief consecrator to say the words.

The Roman condemnation of our Orders based its decision on what it claimed was the lack of a clear distinction as to what order of the ministry was being conferred in the actual form used at the laying on of hands. It stated that the form used both for Priests and for Bishops was the same, that is "Receive the Holy Ghost". Of course this was quite untrue. The form for priests in the original Ordinal, and that used in the time of Queen Elizabeth, is "Receive the Holy Ghost: whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: and be thou a faithful dispensor of the Word of God, and of his holy Sacraments. In the Name of the Father etc." The form for conferring the episcopate is "Take the Holy Ghost, and remember that thou stir up the grace of God, which is in thee, by imposition of hands: for God hath not given us a spirit of fear, but of power, and love, and soberness." The form for priest's incorporates the words of our Lord, St. John 20:23, which was in those times taken as the proof text for priesthood. While the form for consecrating a Bishop incorporates the words of St. Paul to Timothy 2 Tim. 1; 6, 7 which was

the proof text for the episcopate, and is so used in the decrees of the Council of Trent. Council of Trent. Session 23 Canon 1. states that the power of the priesthood is twofold, that of consecrating the Eucharist, and of forgiving and retaining sins. Council of Trent Session 23: Ch. 3 says that orders is "properly one of the seven sacraments". For the Apostle says "I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands. For God has not given us the spirit of fear, but of power, and of love, and of sobriety". An authoritative Roman work (Sacraments IV. Pohle-Preuss) says of this text "According to the context the grace conferred on Timothy by the imposition of hands was to qualify him for the worthy administration of the episcopal office." "The Apostle speaks in that epistle of the ordination of Bishops. Consequently the ordination of Bishops is a true sacrament." It would seem therefore that the Anglican form even on Roman principles adequately indicates the order of the ministry to which a man is being advanced. Beside which the service itself has constant references to the purpose of the rite to ordain a deacon to the priesthood, or the consecrate a priest to the episcopate. The pages are all headed "The Ordering of Priests" or "The Consecration of Bishops."

But what about the forms used in the Roman Pontifical at the laying on of hands for the priesthood, and for the episcopate? The first of these two rites is headed not "the Ordination of Priests" but "the Ordination of Presbyters". The candidates are presented to the Bishop with much the same form as in the Prayer Book. Then follows a long exhortation but no prayers. Then before any prayer has been said in the rite" the bishop standing before the faldstool with his mitre on, and without saying any prayer whatsoever lays both hands on the head of each." *"Nihil dicens" "Saying nothing".* It is not until another short exhortation has been said, and a Collect, and a lengthy Preface, that a couple of pages later we come to the words which are said to be the essential form of the rite. What are they? "Bestow the dignity of the presbyterate upon these thy servants, renew in them the spirit of holiness, that they may receive from thee, O God, this office next to ours in dignity, and that the example of their lives may be for others an incentive to virtue." A very fine form with a good Anglican and evangelical ring to it similar to the prayers used in our rite, but very remote from the "matter" the laying on of hands with its *"nihil dicens".* How could

the Pope honestly condemn our form and misrepresent it as only "Receive the Holy Ghost" when his own rite had no form of words at the administration of the matter, but only *"nihil dicens"?* If the shoe had been on the other foot what sport Roman pamphleteers would have made of "nihil dicens" and "the presbyterate" instead of "priesthood" and "office next in dignity to ours" as a canon is next to an archdeacon. A good form, we might say, if it had accompanied the laying on of hands, but doubtfully the "form" when so far from the "matter".

What is the form in the Roman Pontifical to accompany the laying on of hands for the episcopate? After the Litany in which there is prayer for the bishop-elect, but before any other prayer for him by the Consecrator, "the Consecrator and the assistant Bishops lay both hands upon the head of the one to be consecrated saying "Receive the Holy Ghost", and nothing further at the laying on of hands. But this is the very form that the Roman authorities condemn us for using. They say it is inadequate, for it does not specify the order to which the man is being advanced. We have seen that our form does so specify, for it uses the proof text for the episcopate as well as "take the Holy Ghost". In 1947 Pope Pius XII made a pronouncement on the form for conferring the priesthood, the one given above. He also pronounced the form for the Episcopate to be "Fill up in thy priest the perfection of thy ministry, and with the dew of thy heavenly ointment sanctify him clothed with the ornaments of all glory." Again a form quite in keeping with Anglican teaching and devotion, but separated from the "matter" by more than a page of close print.

It will have been noticed that the Roman Pontifical uses "presbyter" as the name for that order of the ministry, "presbyterus", rather than "sacerdos", "Priest". "Sacerdos" is used here and there in the rite. In our Anglican authorized version of the Scriptures and throughout the Prayer Book "presbyteros" the Greek, is always rendered "elder". The word "priest" is reserved to translate "hiereus", "sacerdos". In the Latin Prayer Book issued in the reign of Queen Elizabeth I by authority both "sacerdos" and "presbyteros" is used of the second order of the ministry. See also the Latin version of the 39 Articles which has the same authority as the English.

Tit for Tat or Just for Fun

Now we come to the most disturbing feature of the Roman Pontifical. Anglicans have become so used to saying along with the primitive Church, and the great Eastern Orthodox Church, that the three holy Orders of the Ministry are Bishops, Priests, and Deacons, that we have taken for granted that the great Roman Communion said the same. Far from it. Listen to the Roman Catholic Canons *Codex Juris Canonici.* 949. "In the canons which follow, by the name of major or holy orders is meant the presbyterate, the diaconate, and the sub-diaconate, by the name of minor orders the offices of acolyte, exorcist, reader, and usher." There are your seven orders, and the episcopate is not mentioned. St. Thomas Aquinas and the Schoolmen taught that the presbyterate and the episcopate are one order. The Pontifical now in use bears this out. You find first services for giving the four minor orders one after the other. Then a new section for giving holy orders; Ordination of Subdeacons, Ordination of Deacons, and Ordination of Presbyters. Then comes another section of the Pontifical given up to Consecrations and Benedictions; Consecration of an Elect Bishop, Benediction of an Abbot, an Abbess, Consecration of a Virgin, Consecration of a Church. It would seem that the Pontifical accepts the teaching of the Schoolmen and makes the Bishop a higher grade of Presbyter but not of another Order. Was it the prevalence of this teaching about the time of the Reformation which led some of the Churches of Germany to suppose that it was not a matter of importance to use the Bishops who accepted the Reformation to consecrate the Bishops who came after? Was it this teaching which started Calvin and the Reformed Churches on their theory of parity of the ministry? If a consecrating Bishop holds the view that he is not raising a presbyter to a higher order but only to a higher grade in the same order, does he intend to make a true Bishop such as those before the Council of Trent, and Pius V's Pontifical? It is on such grounds that the Anglican Communion has refused to accept the orders of the Reformed Episcopal Church although that Church has a tactual succession from its first Bishop who was consecrated in our Communion. We find that the Reformed Episcopal Church holds the Schoolmen's view that the presbyterate and the episcopate are one order. We say therefore that they do not intend to make Bishops in the ancient sense. But the same is true of the Roman Church. Perhaps we are inconsistant in accepting Roman clergy in their Orders. And here is a final shock. Canon 951 of Codex Juris

Canonici reads, "The ordinary minister of holy Order is a consecrated Bishop; the extraordinary minister one who although he may lack the episcopal character, has received by law, or by special license of the Apostolic See power to confer some orders." That leaves the door wide open. At any time the Pope can give license to a presbyter to ordain to one of the orders. Has it ever been done? Yes, Abbots have ordained their own subjects to orders up to the diaconate, and the Abbot of St. Osyth had for a time license to ordain to the presbyterate. Whether he ever used it we do not know. We know too that priests administer confirmation under some special circumstances in the Roman Communion. Presbyters also are allowed to take the place of assistant Bishops at Consecrations to the episcopate. When Bishop Carroll of Baltimore, the first R. C. Bishop in the United States was consecrated, it was done in a private chapel by one Bishop assisted by two priests. Anglicans head their service of Consecration "The Form of Ordaining or Consecrating of an Archbishop or Bishop." This makes clear that the episcopate is a separate order. There has never been an ordination in the Anglican Communion by anyone except by a Bishop, nor a consecration except by three Bishops. Must I say then that Roman Orders are utterly null and void, as they say of ours? Or must I say that they are invalid, insecure? Or must I say they are gravely irregular? Well I am not tied down by the niceties of Roman theory so I can be a bit more big hearted and also I can have greater trust in God. I still accept Roman Orders, but hope for the day when their teaching will be more sound. I think that when a minister of the Church intends to do what the Church intends, or what our Lord intended for His Church, that he has a sufficient intention even if his ideas on the episcopate or priesthood may be very far from correct. God takes care that the rites He administers are effectual. I hope someday that the view of the episcopate in the Roman Communion will once more be the true one, that it is a separate order above the presbyterate, and that a Bishop is therefore more than a super-presbyter and also more than a suffragan Bishop to the Bishop of Rome. Precedent always plays an important part in decisions such as Rome's condemnation of our Orders. For many years anyone in Anglican Orders joining the Roman Communion was treated as a layman. Such precedents always go back to some notable case in the past. In this case they go back to Bishop John Gordon of Galloway in Scotland who in 1704 applied to the Roman Congregation of the Holy Office

to have his Orders declared null so that he might receive Roman minor orders and so qualify for a sinecure, the Abbacy of St. Clement, a defunct Abbey with a small endowment. He described his Ordination to the Roman authorities and they declared his orders null. It has been taken for granted that these were Anglican Orders. They were nothing of the sort. He was a Scotsman from Aberdeenshire. A member and probably a minister of the reformed Church of Scotland. His description of his Ordination shows that it was not according to the English Prayer Book. The Church of Scotland was a presbyterian body as to organization, with a Calvinist Confession of Faith, and without any settled liturgy or ordinal. It had attached to it and working fairly harmoniously with it an episcopate. These Bishops had a tactical succession from the English Bishops. They ordained candidates along with the presbytery to an undifferentiated ministry called neither diaconate or presbyterate. There was no liturgy. Services were extempoir. This Church was certainly not an Anglican body, although it had friendly relations with the Church of England and some of its Bishops hoped that through changes in Scotland they might bring the two churches together. Bishop Gordon had been consecrated a Bishop in this Church by the Archbishop of Glasgow, but by such rite and form as that Archbishop was pleased to use, and almost certainly not by any Anglican Prayer Book. Roman condemnation of our Orders therefore rests on a false precedent, the condemnation of the orders of a non-Anglican.

THE MONASTERY GARDEN AND CHAPEL.

"SEMPER AGENS, SEMPER QUIETUS"

By R. M. Gordon

AND so the hours and the days pass quietly by and before we know it, our retreat, whether it be a short one or a long one, come inevitably to a close. After all the stillness and the silence, after the inspiration, the new lights and insights we have gained from the addresses, the blessed nearness to Our Lord in the tabernacle of the Altar, after the brave resolutions and decisions, we leave the Monastery or the Convent or the Retreat House, and step out into the rushing world once more.

At first it may even strike us a little strangely — our own familiar, everyday world! The rush of the traffic, the noise, the confusion, seem rather incongruous to us who have been "far from the madding crowd's ignoble strife" during these few days. We hadn't realized how different it would seem to us!

And yet it is there, in the midst of this noisy, bustling world, where we have been placed; where we are supposed to spend our lives — unless, perhaps, we might have received a very special call to the Religious Life — and it is there that our duty lies. The old problems and difficulties rise up to meet us, just as William of St. Thierry prophesied. Of what use, then, was it to get away from it all, during that time of retreat, only to have to go back to face it again, to have to return to the same old routine as before?

To be sure, the work, the problems, the cares are just the same, but because of what we have learned and especially because we have spent these hours with Him Who is the Source of all life and power, we should have begun to see all these things in a little different light, from a different angle. From Him, we have gained refreshment, new strength, new courage, new vision: so "in Thy light shall we see light".

As a matter of fact, we have to remind ourselves as we go back to our active life in the world, that all Christian life, whether in or out of the cloister is really a combination of action and repose. Actually there is no such thing on this earth as a life of pure, uninterrupted contemplation, unbroken by any activity whatsoever. That remains for the life of heaven. Even in the most strictly

cloistered and contemplative Orders, there is active work. Contrary to what one might imagine from listening to that silly piece of music, "In a Monastery Garden", or other sentimental fancies, the time for those monks or nuns is not divided simply between the chanting and kneeling in rapture in the Chapel, or sitting around listening to the birds. These religious are on their knees scrubbing, too! Only — and this is the important point — they have learned in their hours of prayer and meditation and contemplation (if that great gift is granted to them) to *use* the times of active work: the scrubbing, the weeding, the cooking, the laundry — whatever the task may be — as a *kind* of prayer: an offering and a sacrifice of love for God. As George Herbert sings:

> All may of Thee partake
> Nothing can be so mean
> Which with his tincture (for Thy sake)
> Will not grow bright and clean
>
> This is the famous stone
> That turneth all to gold
> For that which God doth touch and own
> Cannot for lesse be told.*

The purpose of it all is what makes the difference, and this is what we should have begun to see, during the days of our retreat, and should carry back with us as we take up our work in the world once more. Am I doing my work, whatever it may be, humble or important, lowly or highly official, hidden and unknown, or in the spotlight's glare, as an offering for God's glory, for His eternal purposes, in accordance with His most holy Will? Or am I completely engrossed in pleasing and advancing myself, getting my grasp on as much power as possible, trying to direct attention to myself, and getting upset if someone else gets more money, more respect and attention, better advancements than I? It is perfectly possible, of course, that what I may be doing as an offering for God, may be something that I really enjoy. So much the better! But if I don't enjoy it, what then — or if it is changed or taken away from

*"The Elixir" by George Herbert.

me? Can I accept it, can I bear with it — or do I make myself and everyone else around me miserable?

Actually, *what* we may do in legitimate work, doesn't really make so much difference, ultimately, but *why* we do it and *how* we do it, make a tremendous difference. If we could begin to realize this, as we go back to our everyday tasks, we should have made real advancement — and we should be freed from many a heartache and disappointment when perhaps special honors or opportunities which we might like, or which we think ought to come to us, are given to others. "It is generally considered a waste of material", says Dom Hubert van Zeller, "when superiors remove a popular preacher from his pulpit and put him in charge of hens. Objectively this might be so if the superiors acted without reason, but of course from the subject's point of view there need never be any suggestion of waste. The waste would be if the preacher clung to his preaching: he would be wasting his chance of looking after hens. The real opportunity of life is doing God's Will. If we miss *that*, then there is waste."†

Our retreat should have enabled us to begin to perceive that our work, whatever it may be, can and should be — *must* be — God's work: done for Him and with His aid, His grace; and that our work, our recreation, too, and our basic life of prayer are all bound together. They are not separate things, sealed off from each other in water-tight compartments: they flow together, forming a unity of love. We must give to our work all the attention, all the power of our minds, all our energy, at the time but we must never lose sight of the purpose and the eternal End of it all:

God, Who is our Home.

* * *

When St. Augustine was attempting to describe the divine life of God, he stated that God is "always active, yet always at rest" — "semper agens, semper quietus". Such, in microcosm, should be the life of every Christian soul, for every Christian participates, through Holy Baptism, in the life of God. As long as we are in this world we shall be busy about many things but our retreat should have given us, or have helped us to find anew, if we had lost it, a sense of that

†"Moments of Light", by Dom Hubert van Zeller, O.S.B. p. 113.

inner point of rest, the "apex" of the soul, the "inner depth" (the specific term does not matter) — that blessed point of contact between the soul and God, where all is still and peaceful, despite the turmoil which may surge around us and envelop the lower parts of the soul. Then, little by little, we can learn to flee to that point of calm and repose even in the midst of toil and confusion — even if only for an instant, for a moment of light — like a child running to the arms of its mother. It is there that we can gather ourselves together, i.e. "re-collect" ourselves, quite literally, and find our peace in the Presence of Him Who is our Peace, now and forever.

That is what St. Catherine of Siena did, in the midst of the hustle and bustle of her family's home when for years she was made the household drudge: she established within herself that "little interior cell" to which she could retire in the midst of it all and be at rest with God, her "Sea Pacific".

So, too, Brother Lawrence of the Resurrection, the dear old Carmelite laybrother of the 17th century, who was the Monastery cook, tells us, "The time of business does not with me differ from the time of prayer and in the noise and clatter of my kitchen while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees before the Blessed Sacrament".‡

Obviously we are far from recollection like that and it is not established in one retreat — or in many! It is the work of years . . . of a lifetime, aided by grace. But our retreat should give us an inkling of it, a yearning for it, an urge to seek for it and develop it with the aid of the Holy Spirit. Humble, faithful daily prayer and meditation, regular reception of the Sacraments, good spiritual reading, are the means, in our daily life, for keeping this blessed contact assured and vital.

In the old Greek myth of Hercules wrestling with the earth giant, Antaeus, we are told that Hercules could not possibly overcome Antaeus as long as the giant stayed in contact with the ground, firm on the earth which was his native element. The only way in which Hercules could conquer him and overthrow him was to lift him off of the earth, hold him away from his source of strength and thus gradually weaken him.

‡"The Practice of the Presence of God." Brother Lawrence.

"Semper Agens, Semper Quietus"

There are many forces of evil at work in the world today, seeking to drag us away from our Source of spiritual power: Christ, the Rock of our salvation. All the materialism, the soft luxuriousness, the cynicism, the selfishness and indifference to weaken and overthrow us. Unless we are going to grow shallow and superficial, unless we are going to allow ourselves to be enfeebled to the point where our spirituality is nil, we must keep firmly bound to Christ Who is our sure foundation —

> How firm a foundation, ye saints of the lord
> Is laid for your faith in His excellent word . . .

* * *

A retreat is not a sublime, mystical experience for most of us, who are just ordinary, everyday people. It is just a simple, humble relationship established or re-established, between friend and Divine Friend, between the child and its Heavenly Father, the discovery, or the renewing of the experience that "in Him we live and move and have our being", as St. Paul tells us.

> What has thou learnt today?
> Hast thou sounded awful mysteries,
> Hast thou pierced the veiled skies,
> Climbed to the feet of God,
> Trodden where saints have trod
> Fathomed the heights above?
>
> *Nay*
> *This only have I learnt, that God is love:*
>
> What hast thou heard today?
> Hast heard the Angel-trumpets cry,
> And rippling from the Throne of flame
> Whence God Incarnate came,
> Some thund'rous message roll?
>
> *Nay*
> *This have I heard, His voice within my soul.*
>
> What hast thou felt today?
> That standeth at thy side
> In rapturous ardours beat
> Glowing from head to feet
> In ecstacy divine?
>
> *Nay*
> *This only have I felt, Christ's hand in mine.*§

§"After a Retreat" by Msgr. Robert Hugh Benson.

It is some such sense of God's love and His abiding Presence, which however imperfectly we may as yet grasp it, we should have gathered from our retreat to take with us as we start back to our homes and our work. This experience, this contact with Him, is something which we are not going to leave behind us and then forget, when the gates close after us as we go out but which we are going to take with us to grow and to deepen through the Sacraments, through our life of prayer, as the days go on. And as time passes, we shall want to return again or perhaps go elsewhere, for other retreats to gain further knowledge and to strengthen our resolutions.

Oh, no doubt, this contact with God, this light of the Holy Spirit, will seem at times to grow dim, as we become immersed in our busy life, and the glow may seem to fade. But if we are sincere, if our retreat has been worthwhile, we shall be firmly resolved, with God's grace, never to let it go. We have found Him Whom our souls desire and so, in humility and love, we beg Him: *"A te numquam, a te numquam, a te numquam separari permittas"!*

Convent of the Community of Divine Charity, Japan

MUSIC IN JAPAN

By Father Rose, S.S.J.E.

(*Reprinted from "The Star in the East", Summer* 1960)

PAYING a call in Japan on one of one's friends can be a very simple matter indeed. For by simply standing in front of the wooden erection, giving a greeting and saying what has to be said, a voice inside will reply and the call is paid. Perchance the lady will be playing her *koto*, and you will stand and listen. But the faint tinkling sounds will sound very lost if a more up to date lady, further along the *machi* is playing Beethoven's Pathétique Sonata on a piano. And you would at once feel how out of keeping Beethoven and pianos are in the delicate setting of Japanese art.

The Japanese trace their music back to the 3rd century A.D. when their Empress Jin-go conquered Korea, and opened Japan to the influence of Korean culture and to Chinese Buddhism. Thence came their writing with Chinese ideographs, and the music of pentatonic scales. These five-note scales include the whole tone one with which we are familiar from the Scottish bagpipes: the same as the black notes on the piano. But there are three other pentatonic scales, or rather modes, which include semitones. I will not distress our printer by giving music notes, capital letters should suffice for anyone who wishes to find them on the piano.

The *hirajoshi* mode is: A B-C E-F A. (The hyphen marks
The *Kumoijoshi* mode is: E-F A B-C E. the semitones.)
And the *Iwato* mode is: B-C E-F A B.

From these modes one could make up Japanese like melodies, but I am afraid a Japanese would only say, *O kinodoku Sama!* literally "Honorable spirit of poison, Mister," which is the Japanese idiom for "I feel very sorry for you!" For there are sharps and flats, accidentals, which are also part of the modes, so that the would-be song writer must be to the manner born.

Now your lady friend may have been playing the *koto*, a long box six feet long fitted with thirteen silk strings. With plectra, like long finger nails on her left hand, she would be plucking the strings whilst her right hand with great dexterity moved the thirteen bridges as required for the sharps or flats in her melody. At times she would make harmony by plucking two or more strings, but

the chording is very simple and only occasional. Their harmony rules only permit major sixth, minor sixth and the octave.

Were your friend a man you might have heard him playing his *samisen,* a three-stringed banjo, or his *shakohachi,* a bamboo recorder.

A friendly physician offered to give me lessons on the *shakohachi,* so one afternoon I cycled over to his house, his wife greeted me with three low bows, and when I had removed my shoes, conducted me to her husband. He had prepared for me on his veranda with two basket chairs for himself and me, his Western guest. This was in consideration of the Western inability to sit comfortably on one's feet for any length of time.

The veranda was in his garden which was about twelve feet square, and was laid out in correct form; a far distance to represent a line of mountains, a middle distance of rocks and dwarf trees, and the near distance, running water and a pool of gold fish. No flowers, no grass, the soil smooth and innocent of any growth.

He lent me a shakohachi (the name means "foot-and-a-half", for that is its length). It has four finger holes and one thumb hole. There is no fipple at the mouth end, but the outside edge is filed to a sharp edge, and the player has to purse his lips into the correct embouchure to encite the cool mellow sound of the instrument. It is a lovely sound, when you can get it; but it is exceedingly elusive to a beginner.

Sitting opposite to me the kindly doctor pulled his mouth into a leering smile, and his instrument gave forth a heavenly sound. I pulled my mouth into the required smile and my instrument made a noise like a bicycle puncture. I turned it round and looked it severely in the face and tried again with great energy. This time it whistled and squeaked. "Less blow, less blow!" said the doctor; and I breathed gently and it produced a satisfied moan.

After a few more moans we rested, and I was taught the names of the notes. *Ha* is D: *Ha meri* is C sharp: *Ri* is B: *U* is B flat: *Chi is* A: *Re* is G: *Tau* is F; and *Ro* is lower D. These can be obtained by fully stopping or half stopping certain finger holes. These notes he explained were *otsu,* the lower notes; and now I must learn also the *kan* or higher notes. And he, pulling his face into an even more bitter smile than I could have imagined, sent his instrument carolling up to inaccessible heights, adorned with shakes

and turns, and a tremolo which he obtained by vigorous shaking of his head. This went on for some time, and I thought he ought to be very red in the face if not purple, when he stopped and said, "That was a hymn to Buddha".

But here *o cha,* cups of tea were brought, and the lesson was over. I practised and went for several lessons with my enthusiastic and patient teacher, but I never mastered the higher notes of *kan,* so I never attained to a hymn to Buddha.

One day I went to a *Gogoku* (Music and Dance) at the Emperor's garden, and there I heard and listened intently to the Emperor's band, *ongaku,* playing the stately court music, *gagaku.* There were two side flutes, like ones used in our church gallery bands in the eighteenth century and now preserved in glass cases. There was one high pitched oboe, there were four *sho,* mouth organs made of bamboo pipes round a sort of teapot. The player breathed into the spout and stopped the pipes with fingers. And because of the moisture from the breath collecting in the pipes, each *sho* player had a charcoal brazier beside him for warming the pots when not playing. The chief instrument was the *hichiriki,* the "Sad-toned-tube". It is a hautbois seven feet long, and the player thereof was the Leader.

Hand drums, tinkling cymbals, and a huge gong-like drum made up for anything lacking. But as I listened to the *awesaru,* the "put-together", I just puzzled as to why the little tunes should be played when they were, and what relation they had in time and harmony to other instruments. Well it was music I was not born to!

Nevertheless I should like to find that the Church of Japan were using its own music instead of picking bits out of the Cathedral Psalter, and the more popular hymn tunes from our hymn books. But they are like the early church; both Greeks and Romans rejected their own music and turned to the synagogue for liturgical music, because their own music was so reminiscent of pagan rites. And the Japanese Christian feels that his native music is Buddhist.

Now the Tokyo Academy of music, in 1911, appointed a special commission to collect and preserve the traditional music, both in MSS and on gramophone records for the use of students. Thus there is a hope that some future generation of Japanese Christians will convert this ancient music to the worship of Christ.

COMMUNION

By GERALD MANLEY HOPKINS

Jesus to cast one thought upon
    makes gladness after He is gone,
But more than honey and the honeycomb is
    to come near and take Him home.

Song never was so sweet in ear,
    Word never was such news to hear,
Thought half so sweet there is not one
    As Jesus, God the Father's Son. . . .

* * *

Jesus a springing well Thou art,
    Daylight to head and treat to heart,
And matched with Thee there's nothing glad
    That can be wished or can be had.

Wish us good morning when we wake,
    and light us, Lord, with Thy daybreak.
Best from our brains the thicky night
    And fill the world up with delight.

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"THE OTHER GUY"

By L. R.

RECENTLY, I got to thinking about the other guy. It isn't unusual for me to think of the other guy but I'd never thought about him in just this way.

What about the other guy? How could I better understand and know him in relationship with myself? Who is he, what are his needs and what is he to me and the world in which we live?

Who am I?

Paradoxically, the other guy and I are, basically and essentially, pretty much the same. To know and understand him better, I had to try to better know and understand myself.

I am the only "I" in my life and the other guy is one of millions of other guys.

This gave me a new conception of who I am in regard to myself and the other guy. If I wish to live in this world in peace and harmony, it would seem wise that I take a closer look at myself in an endeavor to find out what must be expected of me as an individual in relation to others and the world as a whole.

I had to re-evaluate my position by taking a more realistic view of myself and the importance of my role as a human being.

I am in a unique position, with a unique responsibility to God as I understand Him, to myself, and to humanity. With courage and God's help, I can conceive, perceive, and produce the greatest potential within me.

Should I choose, I could, through compromise, present varying degrees of less than that of which I am capable or, even, allow myself to become something evil and destructive.

Every human has one thing in common, yet to each of us, it it an individual bequest, namely; freedom of will and choice. I will receive sufficient grace, strength, and ability to carry out God's plan for me as long as I look to Him for guidance.

A searching, honest look within and at myself is the only way I can better determine what I really am and what I really have to offer.

Cowley

The only thing over which I have no control or choice is the event or circumstances surrounding my birth into this world.

I'll die according to the way I choose to live.

My first responsibility must be to God, as I understand Him, Who has given me life. Then to myself because I am the only one who can be held fully responsibile for my thoughts and actions.

The nature of my thoughts and actions will determine what I am as well as the manner in which I deliver the message God has entrusted to me. What I give will affect the lives of those closest to and around me.

For better or worse, I am an example. The example I live is my most profound means of communication.

I can be an example for good, using my freedom as it was meant to be used by contributing and receiving love and understanding, sharing unselfishly with as much wisdom as God sees fit to endow upon me.

Or, I can choose to squander my inheritance by being thoughtless and selfish, demanding all things, good and evil, yet giving nothing, thereby, causing sadness, ill will, unhappiness and hate; reaping havoc, confusion and pain to anyone whose misfortune it is to get in my way.

The decision is mine.

We have all been given undisputed freedom of will and choice.

What each one of us is and what each one of us contributes must be the reflection of the face and character of our world as we see it and as we, individually and collectively, have made it.

But what about control?

I am responsible and accountable first to God, as I understand Him, then to myself. If I live a positive, constructive life to the best of my ability, this automatically takes care of the other guy.

But how about the other guy? I have no control over him. As long as he lives within the laws of legal authority, I have no right to interfere with his life regardless of his characteristics or nature.

On the surface and as far as it goes, this is true.

However, there are two very positive things I can do for his sake as well as mine.

First, I can pray for him. Not that he should be as I believe he should be, for I have no right to judge. But that he may be given the strength and grace to reach his God-given potential.

God's plan for His children is beyond the scope of my limited human intelligence. My prayer for the other guy must be a prayer sponsored by unselfish love. Any other would be presumptuous and defeat its own purpose.

Secondly, I can set a living example of my own conception of what I believe to be good. I can learn much by watching the other guy.

Goodness has proved its own merits and effectiveness. Good begets good and evil begets evil.

The inate, basic, inherent drive in all humanity is survival. Individual or mass survival depends exclusively on the predominance of good.

Unfortunately, the most prevalent example, and the most corrosive to mankind, is compromise. Good and evil can instinctively be discerned. But compromise is a tender trap which lulls the conscience into a feeling of well-being and false security. It is the slothful tendency to procrastinate, to justify or ignore that which is displeasing or distressing, to settle for less than the best that is possible and attainable.

Compromise is the graveyard of hope.

I have no way of knowing how many lives the example I set may affect. In the final analysis, I could, conceivably, tip the balance of the delicate scale of values.

My actions, without my actual interference, could have some bearing on the lives of others who cross my path.

I feel I can contribute most to my fellow man by maintaining my integrity, as dictated to me by God, through my conscience, and by

refusing to compromise or surrender to anything less than the best of which I am capable, striving always to broaden the boundaries of my limitations.

All things, good or bad, must begin somewhere. For me, it must be within myself.

What about the other guy? God bless him and love him. I surely do and I wish him nothing but the best. It was through his help and understanding I found the courage to seek the light of my own integrity. He is my example.

Who am I?

To me, I am the only I. The other guy is one of millions of other guys.

To him . . . I am the other guy!

COMMUNITY CHRONICLE

AT the Greater Chapter of the American Congregation of the Society, held at Cambridge on July twelfth, Father Williams was reelected Father Superior for a further term of three years. The Community photograph taken on that occasion forms the frontispiece to this issue of COWLEY.

Fathers of the Society as usual were responsible for priestly ministrations to the Sisters of St. Margaret at the Sisters' Summer Convent at South Duxbury, Massachusetts, during July and August. In addition, a large number of Retreats and Conferences were conducted by members of the Society during the Summer months.

Father Pedersen gave the Community Retreat to the Sisters of the Holy Nativity, at Fond du Lac, Wisconsin, from July eighteenth to twenty-third. He also took part in a conference on Vocation to the Religious Life at the De Koven Foundation, Racine, Wisconsin on September third and fourth.

Father Smith, as Chaplain of the Eastern Province of the Community of St. Mary, made regular visitations to the various houses of that Province in July, August and September. He conducted the long retreat for the Order of the Holy Cross at the Monastery at West Park, New York, from July twenty-fourth to August Fourth. He also conducted the retreat for the Order of St. Helena, at Newburgh, New York, from August nineteenth to twenty-ninth. He gave a retreat for the Sisters of St. Margaret in Boston from September fifth to tenth.

Father Palmer spent most of the Summer in Canada, visiting at the Mother-House of our Canadian Congregation at Bracebridge, Ontario, and spending the month of August at Huntsville, Ontario, where Brother Martin-John was likewise in residence at All Saints' Vicarage, engaged in rural mission work. Father Palmer, while in Huntsville, conducted several conferences for students. From September twenty-third to twenty-sixth he gave a retreat at St. Martin's House, Bernardsville, New Jersey, to members of St. Paul's Chapel, Trinity Parish, New York City.

Father Wessinger conducted retreats in Denver, Colorado, for the Sisters of St. Anne. The retreat from July twenty-eighth to thirty-first was for Associates of the Order, that held from July thirty-first

to August seventh was a Community retreat for the Sisters. He also gave a retreat for the Sisters at the Kingston (New York) Convent of the Order of St. Anne from September sixth to fourteenth.

Father McDonald entered the Veterans Administration Hospital in Boston early in August for some necessary surgery. The Father made a splendid recovery, and was able to go to St. Margaret's Convent, South Duxbury, on August twentieth, to minister there until the Summer Convent closed at the end of August. During the coming Winter Father McDonald is assigned to residence at the Monastery in Cambridge.

Father Rowell was one of the instructors at the Conference for young people held under the auspices of the New England Branch of the American Church Union at Thompson's Island, Massachusetts, from August twenty-eighth to September third. He conducted a Quiet Day on September fifteenth, a conference on Vocation on the seventeenth, and preached at the Sunday morning service on September eighteenth — all at St. Thaddeus' Parish, Aiken, South Carolina.

After the High Mass at the Mission Church of St. Augustine and St. Martin in Boston, on Sunday, September fourth, Father Gross, and Brother Thomas joined the happy congregation that had assembled for the picnic and pilgrimage to St. Augustine's Farm in Foxboro, Massachusetts. In spite of the inclement weather a large group made the journey to the Farm, many filled with happy memories of bygone days when Father Field, S.S.J.E. and Father Frank Fitz, faithful Pastor for many years of St. Augustine's Church, were active there.

A committee from the Mens' Club had gone out in advance, to prepare for the barbecue. Outdoor games had to be abandoned because of the weather; but everyone had a wonderful time nonetheless. Later in the afternoon, a visit to the S.S.J.E. Community cemetery was made, when the graves of Father Field and Father Fitz were visited, and the Litany and Collects for the Departed recited.

Father Banner, Priest-in-Charge of the Mission Church of St. John the Evangelist, Boston, flew to London on August first for visits to the Society's houses there and in Oxford. In September, accompanied by Brother Alban, S.S.J.E. of the English Congregation he went to the Continent for visits to Benedictine Houses in Belgium and in Rome, and to attend the Passion Play in Oberammergau, Germany. After another visit to our Mother House at Cowley, he returns to Boston, getting back to the Mission House about October first.

Community Chronicle

Father Upson attended a Conference on Vocation to the Religious Life at Orlando, Florida, from September third to fifth. Father Upson is being recalled from Chicago, and will be in residence at Cambridge about the end of September.

The Father Superior conducted a retreat for the Cambridge Convent of the Order of St. Anne from September thirteenth to seventeenth. The retreat had been scheduled to begin on Monday afternoon, the twelfth, but the arrival of Hurricane Donna that very afternoon made postponement necessary until the next day. Donna succeeded in blowing over a little peach tree (since righted) in our Monastery garden, but no other damage was suffered by us.

* * *

BOOK REVIEW

THE EARLY LITURGY. Josef A. Jungmann S.J. University of Notre Dame Press. $5.75.

THIS is the sixth volume of the very valuable series of liturgical studies published by the Notre Dame Press. Fr. Jungmann is one of the very greatest liturgical scholars of the Roman Church, which is very rich in such scholars at the present time. In these lectures he has brought together in most readable form so much of the scholarly researches and the devout wisdom of his great two volume work on The Mass of the Roman Rite, and also of his other writings. He makes vivid to the reader what the Liturgy of the Church was before the time of Gregory the Great. He is mostly interested in the rites of the West, but there is also much about the Liturgy in the East. It is scholarly research and writing such as this which is helping Christians of all communions to get behind the later controversies, and to breath again the fresh devotional air of the first centuries. It is in this new light upon liturgy that it is possible to make the liturgy again the expression of the whole life of the Christian community, to make worship and work two sides of the same coin which must be offered to God through Christ and in Him.

This book of 314 pages is beautifully printed. The English of Fr. Francis Brunner's translation is most readable. Well worth the price to Priest or interested layman.

R. P.

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Apoc.XXI·III

A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

VOL. XXXI MICHAELMAS 1960 NO.